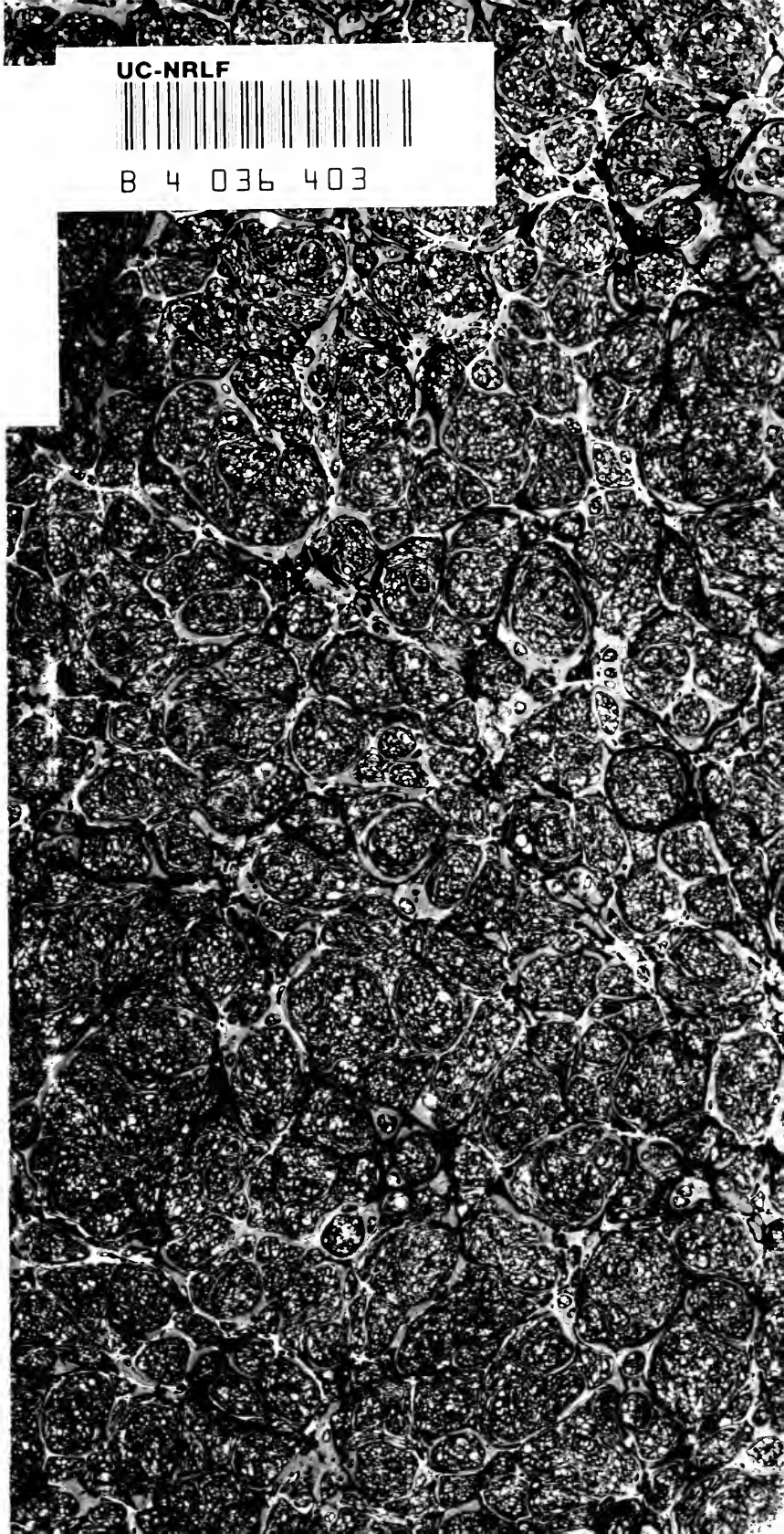


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Benjamin De Wheeler



A MANUAL
OF THE
ROMAIC, OR MODERN GREEK,
PRONUNCIATION

WITH
ITS APPLICATION TO ANCIENT GREEK

BY
H. A. SCOMP
EMORY COLLEGE, OXFORD, GA.

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ALLYN AND BACON
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BY
H. A. SCOMP
PROFESSOR OF GREEK IN EMORY COLLEGE, OXFORD, GA.

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
βάρβαρος· καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. — *St. Paul.*

Boston
ALLYN AND BACON

1892

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PREFACE TO THE SECOND EDITION.

A FEW years ago the writer published the first edition of "A Manual of the Romaic Pronunciation of Greek." It was intended chiefly for the use of students in Emory College. Since that time quite a number of schools have used the work, and a new, enlarged, and revised edition has been rendered necessary.

The "Manual" at first was a pioneer in its field. The author did not know of any other teacher in this country who used the Romaic pronunciation; yet he had long been convinced of the general identity between the sounds of the Ancient and the Modern language. The study of most of the Old, as well as of the Byzantine, literature, and the noting of thousands of instances of the mutual interchange of certain vowels and diphthongs; a careful comparison of Greek and Latin proper names, each class expressed in the alphabetic characters of the other tongue; a like comparison, on a much smaller scale, of Greek with other languages; the direct testimony of ancient writers as to the sounds of their own tongue; some study of the phonetics of the voice-organs, etc., — all these have tended to confirm the writer in his belief of the general identity between Ancient and Modern Greek pronunciation. Holding this opinion,

he long ago discarded all other systems, and has since then used only the Romaic pronunciation.

It is not possible, in a little treatise like the present, designed rather for pupils, to bring forward the many and the strong reasons for this conviction; nor, least of all, to give even a summary of the voluminous mass of evidence and proof-texts on which it is based.

The aim here has been rather to present, in a clear and intelligible form, the principles of the Romaic pronunciation, so that teachers may readily grasp and be able to apply them. *No attempt is made to teach grammar.*

It seems almost superfluous to speak of the value of a correct pronunciation. So far as Greek is concerned, certain sounds and combinations of sounds must remain a mystery to him who knows nothing of the sonants as used by the Greeks at home. The interchanges of certain letters, the relation of accent to quantity, etc., to say nothing of the ability to hold intercourse with Greeks in their own vernacular, can be fully appreciated by him only who is conversant with the pronunciation of the living tongue.

The writer has not yet attained to the enthusiasm of Professor Boltz, who believes that Greek is destined to be the universal language (*die Welt-sprache*); but the commercial, political, and literary development of Greece is now advancing at rapid pace. Her National University at Athens already ranks among the great schools of Europe. Its Faculty numbers more than one hundred professors, — many of whom are well known to the learned world, — and over two thousand students attend their lectures. Gym-

nasia, grammar, and elementary schools are established everywhere, and an almost unexampled eagerness in behalf of learning is manifested by the people. Native philologists are making their influence to be felt and acknowledged in the world of letters. Investigators, foreign as well as native, are unearthing much of value in their search through the dialects of Greece. Especially is the Zaconian — the heir of Sparta's ancient Laconian — now being eagerly sifted, and scholars, as Deville and Deffner, have brought out much material of great value to Greek philology, and the end is not yet.

The University, as a kind of Sorbonne, is purifying the language from foreign dross, and restoring ancient words and forms. The newspapers, school-books, and other popular publications are now almost entirely freed from semi-barbarous words and idioms. In its present form, no other instrumentality so thorough and efficient for acquiring the ancient language can be found as the study of the living tongue.

All teachers of Greek or Latin composition have found themselves hampered in the matter of vocabulary. Usually the text-books upon the subject deal with original or slightly varied sentences taken from one or two ancient authors. In Greek, Xenophon and Demosthenes are most frequently drawn upon for these models; and both teacher and pupil are painfully conscious of being held by iron bands. Who would undertake to convert a modern newspaper into Demosthenean Greek? His vocabulary would soon run short, and be found totally inadequate for the required purpose.

Just at this point the living language furnishes the needed help, — help which can nowhere else be had, — and a knowledge of it is of prime importance. The Greek nation has still survived, and modern ideas and modern progress have affected its language also, and now find, through this elastic medium, ample expression for the ever-increasing demands made upon a modern tongue. “Modern” Greek is found sufficient for all these needs; it honors all legitimate drafts, and it fills a “long-felt want” of every thoughtful student.

This little handbook of pronunciation is sent forth with the hope that it may aid some students who are striving to master the noblest language ever spoken by man.

H. A. SCOMP.

EMORY COLLEGE,
September, 1892.

It is recommended to teachers who may use this “Manual,” to practise their pupils, first: to write Greek words and sentences phonetically in English letters; *i.e.* represent the *Greek sounds* by English letters and syllables; this may be done from books or blackboard. Next: have them write similar exercises from the teacher’s *dictation*. This will train the ear and help it, as well as the eye, to recognize Greek words and phrases, and will engender the *habit of accuracy in pronunciation*. Next: reverse the process, and have the pupils write English words and sentences *phonetically* in Greek characters, after the samples at the end of this book. Let them do this both from sight and from dictation.

A SHORT HISTORY
OF THE
GREEK LANGUAGE AND ITS
PRONUNCIATION.

ONLY a mere outline of the history of Greek pronunciation can be given here. Students of Greek are familiar with the fact that Alexander's conquest and the setting up of a great Greek empire had a most important effect upon the Greek language. Long before this era Attic had become the dialect of literature, law, education, politics, philosophy, and, in general, of all branches of learning. From every part of the Greek world students of any art or science were accustomed to resort to Athens for instruction. Athenian thought dominated the Greek mind. The other dialects had bowed to Attic supremacy.

Alexander's conquests were also Attic victories; for everywhere, along with the civil empire, a coördinate empire of language was established. Laws and political proceedings of all kinds, the records of the courts, etc., were all in the Attic speech. The other dialects lost their identity by merging into Attic, which henceforth became the national lan-

gauge — Ἡ Κοινή, as it was called. Inconsiderable remnants of the other dialects were imbedded in this common tongue; but they were not of sufficient importance to affect its general Attic character. Some scholars, on very slight grounds, have attempted to show that this universal vernacular was largely drawn from Æolic and Doric, since the tendency of the former is to a moving of the word-accent as near as possible toward the beginning of the word; while in Doric, on the other hand, the tendency of the accent is to gravitate toward the final syllable.

In possession of the government of education and religion, the Κοινή retained its throne unmolested until almost six centuries after Christ. The closing of the philosophic schools of Athens in the sixth century, and the general neglect of classical study, were not without influence upon the language. Yet there was not a time in all the following centuries when the Greek mind ceased to be active. Paul's words: ¹ Οἱ Ἕλληνες σοφίαν ζητοῦσι — "The Greeks seek after wisdom" — never ceased to be applicable. Especially was this true of the restless Athenians, of whom the love of novelty — ἡ νεωτεροποιΐα — had been characteristic since the days of Thucydides.² However much the people had degenerated, their Κοινή had become crystallized in Egyptian papyri, in Asiatic inscriptions, in the fixed and abiding language of the Old and New Testaments, in the worship and liturgy of the Church, etc.: Greek could not die.

It is well known that the eleventh and twelfth centuries were the natal eras of modern European

¹ 1 Cor. i. 22.

² Bk. I. 102.

languages. It was then that the prolific womb of Speech conceived most of the great tongues which now rule upon the Continent. Greek was affected somewhat by the mighty upheavals of those centuries. Godfrey's army of Crusaders seized Constantinople; but the Latin conquest was not completed until more than a century later (A.D. 1204). Latin words were, to some extent, then used as stem-words, to which Greek prefixes, suffixes, or inflections were joined. But these formed no large element in the language. Grammatical changes we will touch upon hereafter. But the introduction of the hated Latin Church, with its propaganda and efforts to proselyte, only made the Greeks cling more closely to their own Church and to their mother-tongue. They would none of the teachings of the foreign monks, and they ridiculed the foreign pronunciation and barbarian butchery of the beautiful language of Hellas. But a still darker cloud was gathering along the eastern sky.

In 1453 Constantinople was captured by the Turks, and a barbarism yet more dense than that of the Franks settled over Grecian lands. But even in this hour of despair the Hellenes began to dream that "Greece might yet be free," — an open-eye vision which was always henceforth to be present to every true son of Hellas.

Greek colonization had a strangely retroactive effect. In Greece itself not much headway could be made; the Turkish yoke was too heavy. But in Venice, along the Danube, in Bucharest, Jerusalem, Smyrna, and even in Constantinople itself, the clergy labored diligently to establish schools and to print

Greek books. The whole Greek people seemed to live in the past. Ancient authors were printed; enthusiasm was kindled for everything pertaining to Old Greece. "They thought on Athens and Sparta, and refused longer to be called Romans, — 'Ρωμαίοι, — but revived their old name of Hellenes, — 'Ελληνες. The ships which afterwards constituted their marine they named the Ares, Athena, Themistocles, Epaminondas, etc. . . . Their subsequent gigantic wars for freedom were the product of these revived and incarnated ideas." ¹

Turkish tyranny kindled the old love of liberty; it made the language, as well as the people, more united than ever before, and eventually it quickened the desire to purify and restore the old speech along with a restored nationality. But a long and vehement contest arose. Invention, commerce, discovery had made untold advances. How could Greek adapt itself to these new environments?

Two parties were in the field. The one maintained that old Greek, purified from all modern words and foreign dross, should be the literary language of the people; the other asserted such a work to be impossible, but declared for the modern language freed from archaisms. To this latter party belonged many men of ability, such as Villaris and Christopulos. It was doubtless fortunate for the future of the language that these writers could not be understood with ease by the masses, on account of the provincialisms which had crept into various parts of the Greek world. This inability to understand contemporaneous writers

¹ Hatzidakis: *Einleitung in die Neugriechische Grammatik*, p. 253.

was an object-lesson which showed that no purely modern language was possible; the ancient tongue must be studied in order to understand the provincial writers of the same century. Old Greek was on the highway between the modern idioms. A compromise was effected. For a deficient vocabulary, etc., the modern language was drawn upon, and a mixed speech was the result. But the new elements were clothed upon with the ancient forms; for these forms, being used in the Church liturgy, were understood everywhere, while the various provincial dialects could not be harmonized. The ancient tongue was the least common multiple into which the dialects were resolvable.

Then, too, the ancient models alone were of authority; all admired and imitated these. It remained for Coray—that Luther of the Greek tongue—to set up the standard by which all was to be measured. Coray was still living when the Greek revolution began. A new constitution, laws, and political institutions were to be established. No provincial dialect could meet the emergency. The great author was chosen for the work. The new language must be ample enough for the exactions of laws, commerce, science, etc. The compromise language was the medium chosen and stereotyped for the future.

But the world was then pulsing with fresh life. Natural science alone was demanding a great vocabulary for herself. Should these words be borrowed from other languages? Such was the modern custom. Englishmen did not suppose for a moment that these borrowed additions destroyed the integrity of

their own tongue. But the Greeks, proud of their language and history, would admit no hybrid into the old Hellenic family. Instead of borrowing from abroad, they chose to draw upon the ancient language, and coin from ancient primitives new words as they should be needed. An embargo was laid upon the speech of the outer world. The task was herculean. Professor Comonoudes, of the Greek University, has collected in his "Synagoge" — *Συναγωγή* — more than thirty thousand words thus formed by learned Greeks within the last one hundred years. Latin, Italian, Turkish, and other foreign words were summarily expelled. Greek inflection had been powerless to deal with these words as stems. From the foreign *σταμπαρία* (= a printing-press) no family of cognates could be derived. But when the legitimate word *τυπογραφεῖον* was substituted, a multitude of kindred and related terms could be built; *e.g.* *τυπογράφος* and *τυπωτής* (a printer); *τυπώνω* (to print); *τύπος* (a type); *τύπωμα* and *τύπωσις* (an impression, printing); *τυπογραφικά* (*σφάλματα*) = typographical (errors), etc.

The thousands of foreign words thus exiled from the language are totally unknown to the present generation of Greeks. The National University at Athens, as the recognized expurgator, is steadily purifying Hellenic from its foreign dross; and it may be safely asserted that never before, since the days of the earliest Church Fathers, has Greek been so pure as now.

IN THE WEST.

With this brief sketch of Greek in Grecian lands, we turn to its story in the West.

Here the study of Greek during the Dark Ages had been almost totally abandoned. Even Aristotle was translated into Latin from its Arabic version, Greek having become an unknown tongue. About the time of the capture of Constantinople by the Turks, in 1453, many Greeks fled from their native land and settled in Italy. Shortly before this time Greek learning had begun to revive in the West. This was due almost entirely to the efforts of native Greeks, who, like Chrysoloras, had come to Italy during the former half of the fifteenth century. Such teachers were Theodore Gaza, Pletho, Argyropulos, the two Lascari (one of whom was the author of the first Greek book ever printed), Bessarion, — though the last was rather an author and a politician than a teacher, — and a multitude of others.

These Greeks were the only recognized teachers of Greek in Italy, and the pronunciation used by them was that brought from their native land. The number of Greek fugitives to the West was vastly increased after the fall of Constantinople. The famous family of the Medici had already become conspicuous for their zealous patronage of letters and of learned men, as well as for collecting libraries, manuscripts, etc., and for founding chairs of instruction, especially in classical philology. Frenchmen, Germans, and other foreigners attended the lectures

of the learned Greeks who taught in Italy, and the torches lighted here carried the flame of revived Greek learning across the Alps.

Among the many afterwards eminent men thus taught by native Greeks, or the pupils of such teachers, were the celebrated Erasmus, of Rotterdam, and Johann Reuchlin, the teacher of Melanchthon.

During all this period no other pronunciation of Greek than that of the spoken language was ever dreamed of. It remained for the learned, but erratic, Erasmus, in that age of revolution, to concoct a new theory of Greek pronunciation which, in any case, would agree more nearly with the German sounds of the letters of the alphabet. This theory Erasmus brought out in his well-known Dialogue between the Lion and the Bear. Erasmus himself did not use his own system of pronunciation, and he probably published it rather to display his own learning than for any serious purpose. Nevertheless, such was the authority of Erasmus' name that many German scholars adopted the new system, and established it over most of Europe north of the Alps. A circumstance very favorable to the growth of the new system among the Germans, was the fact that it agreed much more nearly with the sounds of their own tongue; indeed, some sounds of the spoken Greek were very difficult for German articulation.

A vigorous defender of the native Greek, or Romaic, pronunciation was Reuchlin; and so vehement was the contest between his followers and those of Erasmus, that the two systems were known respectively, as the Reuchlinian and the Erasmian. Another

name given to the Erasmians was Etacists; while the Reuchlinians were called Itacists, or Iotacists, from their respective pronunciations of the letter *II* (*η*); the former sounding it as *ey* in *they*, and the latter as *ee* in *beet*.

The Erasmian system prevailed in Germany, and, with some modifications adapted to the French tongue, it spread over France also. Two Cambridge professors, Chek and Thomas Smith, appeared as its champions in England; but they found an opponent, strong with both pen and sword, in the person of Stephan, Chancellor of the University and Bishop of Winchester. This prelate, in 1541, issued a decree, in which the Erasmian pronunciation was interdicted. A professor who should teach the system was to lose his chair; a candidate who favored it was to be excluded from all academic degrees; and a student who used it was to be banished from a school. But in spite of this emphatic condemnation, Etacism finally established itself over Britain. In the seventeenth century, however, Iotacism again began to rear its head and find many warm supporters. The Erasmians treated their opponents with contempt. But the latter, galled by the taunts of their enemies, searched afresh the whole ground of the controversy, and collected, in support of their system, a mass of evidence, both ancient and modern, which was truly formidable. To this work scholars, like Erasmus Schmidt of Wittenberg, devoted themselves with unrelenting zeal, and with unswerving faith in the strength of their position. The mass of historical proofs gathered by these workers began everywhere

to shake the confidence of the Erasmians in the genuineness of their pronunciation. However, the position was tacitly assumed that the pronunciation of a "dead" language was a matter of no very great importance, at least not of sufficient weight to justify a revolution in the established system; and so the subject was, for the most part, ignored. Greek grammars of that period generally did nothing more in the department of pronunciation than to give the commonly accepted Erasmian sounds of the letters and diphthongs, and discussion of the subject seemed banished from the realm of letters.

The heroic struggle of the Greeks (1821-27) to throw off the Turkish yoke revived the interest of the world both in them and in their language.

In 1824, 1825, and 1826 respectively, appeared three works which awakened new interest in the matter of pronunciation. These works were from the pens of three great philologists, viz. Seyffarth, Liscovius, and Bloch. The first two of these writers published, as a result of their labors, each his own system of pronunciation. These systems agreed neither with the Erasmian nor the Reuchlinian, nor with each other. Professor Bloch's work, however, which was very exhaustive, and contained also a critical review of the recent grammarians, such as Rost, Thiersch, Matthiae, Buttmann, Hermann, and others, stirred up no small commotion in Germany. Many champions appeared on either side, and the controversy was a very heated one. Matthiae replied to Bloch, but with a passionate zeal hardly to be expected from so distinguished a scholar. His reply left untouched almost all the

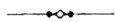
evidence which Bloch had collected, and the latter was so far confirmed in his faith in Itacism as the genuine descendant and representative of old Greek pronunciation, that he published in a large work the history of the whole controversy since the days of Erasmus, together with the results of his own investigations.

Bloch's conclusions have been subjected to many reviews and criticisms; some of them have been bitterly attacked and as vigorously defended. The foundations of Etacism, however, received a shock from which they will hardly ever recover. It is, nevertheless, the system which still prevails over most of the Continent, in part because of the very common belief that pronunciation is not a matter of vital importance, and in part because the Reuchlinian is believed to be unable to fully explain certain sounds (chiefly those of the lower animals) by the representatives of them which it employs. So Erasmianism, despite its acknowledged lack of any satisfactory proofs to sustain it, has yet been able thus far to retain its hold upon popular usage.

Of course the Erasmian does not pretend to be the actual living pronunciation of a nation of six or eight millions of people, nor can it lay claim to any practical utility, as can the Reuchlinian (or native) system. It is rather the attempt of a theory to maintain itself in defiance of the actual pronunciation daily used by a great people who, after centuries of thralldom, have shaken off the yoke, and are now showing more advancement in letters and in politics than any other nation of Southern Europe. Greece,

ancient and modern, having a general identity of its language which is apparent to every student, it seems impossible that the Erasmian can permanently maintain itself against the actual pronunciation of a people who are yearly growing in commercial and political importance; whose literature, constantly increasing, commands already the respect of Europe; and whose every child is thrilled with the memories of Old Greece, and with the desire to restore her to her proud place among the nations.

An English system of pronouncing French would be as likely to supplant the native pronunciation used in Paris, as the Erasmian would be likely to substitute itself for the native speech of the Greek people. It is impossible that a purely theoretic system can hold out against the daily usage of a people whose influence in literature and commerce is felt more and more from year to year. The Erasmian system, even if it could be proved beyond dispute to be identical with the pronunciation of the "Golden Era" of Pericles, must eventually yield to the every-day language, the vernacular of a great and prosperous people.



THE ROMAIC *versus* ANCIENT GREEK.¹

Greek has never ceased to be both a vernacular and a literary tongue. It would be too much to

¹ The modern Greek version of the New Testament made by the Bible Society has found but little acceptance among the people, chiefly because the ancient text is easily understood by intelligent Greeks. Speaking of this, Dr. Chalmers once exclaimed, "What a glorious thought, — a whole nation who will need no translation of the New Testament!"

assert that Romaic differs in nowise from the old Hellenic; yet as used by the best writers of the present day, it varies far less from the Greek of the New Testament era than does the latter from the language of Homer and Hesiod; yet who pretends that Diodorus and Plutarch were not as truly Greek as were those early writers?

The progressive character of language is fully admitted. A vocabulary will continue to grow. In Greek, however, this growth is endogenous, not from without, — a continuous self-development. It draws from its own fibre. New words are drawn or coined, when needed, out of the great thesaurus of antiquity, so that the language remains purely Greek in all its lineaments. Of course, the present applications of such words as *rail-road*, *steam-boat*, and of a thousand others, applied to the results of modern progress, would have been totally unintelligible to our own ancestors of the last century, even though they perfectly understood the meanings of the several words of the compounds. In like manner, ἀτμό-πλοιον (*a steam-boat*), from ἀτμός, *steam*, and πλοῖον, *a boat*; σιδηρόδρομος, *a rail-road* (lit. an *iron way*), from σίδηρος, *iron*, and δρόμος, *a way or road*; ταχυδρομείον, *the post*, from ταχύς, *swift*, and δρομείον, *a running*, etc., are only new applications of words already long in use, but which, in their modern meaning, would have been totally incomprehensible to an ancient Greek. Certainly a language is enriched, not destroyed, by such additions to its vocabulary.

Those analytic processes which affect other languages have, to a slighter degree, modified Greek.

Thus the preposition is used much more freely now than formerly, to express relations once indicated by case-endings. Many of those relations anciently expressed by the genitive or dative are now found with prepositions and the accusative. A good idea of the relation between ancient and "Modern" Greek may be obtained by a comparison of the text of the Lord's Prayer in its ancient form with the same in its modern dress. The latter is from the version of the Bible Society, made for the use of the modern Greeks, and at a time when the Romaic had not been so purified from foreign forms, etc., as now.

ANCIENT.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου ·

Ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς ·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον ·

Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν ·

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

MODERN.

Πάτερ ἡμῶν ὁ ὁποῖος εἶσαι εἰς τοὺς οὐρανοὺς, ὡς εἶναι ἡγιασμένον τὸ ὄνομά σου ·

Εἰθε νὰ ἔλθῃ ἡ βασιλεία σου, εἴθε νὰ ἐκτελέσθῃ τὸ θέλημά σου, καὶ εἰς τὴν γῆν, καθὼς καὶ εἰς τὸν οὐρανόν ·

Χάρισαι εἰς ἡμᾶς σήμερον τὸ ψώμιον τὸ ἀρκετὸν εἰς τὴν οὐσίαν μας ·

Καὶ συγχώρησον εἰς ἡμᾶς τὰ χρέη μας, καθὼς καὶ ἡμεῖς συγχωροῦμεν (αὐτά) εἰς τοὺς χρεώστας ἡμῶν.

Καὶ μὴ ἡμᾶς ἀφήσῃς νὰ πέσωμεν εἰς πειρασμόν, ἀλλ' ἐλευθέρωσον ἡμᾶς ἀπὸ πᾶν κακόν · διότι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Here we have seven instances of the genitive or dative turned into the accusative; the adjective form τὸν ἐπιούσιον is supplanted by the adjective and adjunct equivalent τὸ ἄρκετὸν εἰς τὴν οὐσίαν; the precative imperatives ἐλθέτω and γεννηθήτω are changed into the subjunctive forms εἴθε νὰ ἔλθῃ and εἴθε νὰ ἐκτελέσθῃ; while ἁγιασθήτω is changed into ἃς εἶναι ἁγιασμένον, *i.e.* into the imperative ἄς shortened from ἄφες (= *let*), with the infinitive and participle. The syllable *να* — shortened from *ἵνα* — is here used with the general subjunctive, as it was used with the ancient subjunctive, to denote purpose; *μας* is shortened from the usual accusative ἡμᾶς, and with a preposition it may be used for ἡμῶν.

The variations of the "Modern" from the ancient version belong properly to grammar; the identity of the vocabularies is such that all the words of the later text were in common use in the days of Christ. Where are *two* languages in which any such identity can be found? While the grammatical forms of the nouns, pronouns, adjectives, and verbs of the "Modern" belong likewise to the ancient text, the meanings of the words have been also retained.

Greek has not been subjected to disintegrating or destroying influences to any such extent as has Latin. Barbarians, with hostile dialects, invaded the domain of either language; but those tongues which affected Latin were, for the most part, from the same parent stock and family of languages, and amalgamation was the natural result. French, Spanish, Italian, and Portuguese are the illegitimate offspring from this commingling of tongues.

With Greek the case has been widely different. Barbarians of Turanian, or Semitic, stocks were those chiefly who came into direct and permanent contact with the Greek, and a fusion, to the extent of producing a new language from such elements, was impossible. No language has sprung from Greek bearing the hybrid character of the Latin tongues of Europe.

Ancient Greek was so rich in grammatical forms that there was little danger of increase in that direction; rather, as the event has shown, there was danger of losing from the multitude of forms which the language already contained. From Turkish, Arabic, and other neighboring languages, Greek, in its present expurgated state, now has next to nothing, not even in vocabulary. As to other changes affecting the language, apart from its stock of words, most of these were introduced either before, or soon after, the Christian era, and they are to be met with in writers of that period. Words which were the names of permanent objects, or classes, or of species of objects, or of acts, conditions, or states, the character of which is unchangeable, were naturally those least likely to be affected by time; *e.g.* *ἄνθρωπος, γυνή, παῖς, θάλασσα, ἵππος, ἀγαθός, ἀρετή; στέλλω, λέγω, εὕρισκω, πράττω*, etc., have retained their ancient significations; and since such words make up the staple of every language, Greek is now, in all its essential features, the same tongue as that spoken by the old Hellenes.

Greek lexicography also furnishes most indubitable corroborative evidence to the identity of the old and

the later Greek. These lexicons are not for a *foreign* language at all; but, rather like our English dictionaries, their purpose was to explain to native Greeks, in their own mother tongue, the derivation and meanings of words, phrases, idioms, proverbs, etc., and biographical, geographical, and historical names, etc. Words used to define other words are themselves treated in regular alphabetic order. These remarks apply especially to the great dictionaries of Hesychius, Suidas, and to the *Etymologicum Magnum*. This, of course, proves the general unity of the language down almost to the linguistic revolution of the eleventh and twelfth centuries. After this time the character of the language remained essentially fixed until its purgation from foreign elements in the present century. The first Greek-Latin dictionary was not given to the world until 1480, which date is the beginning of what we usually call Greek Lexicography.



VALUE OF "MODERN" GREEK TO THE STUDY OF THE ANCIENT.

It is not within the compass of this tractate to discuss at length the advantages afforded to the student of ancient Greek by a previous acquaintance with the language as spoken and written by educated Greeks of the present day. We quote, however, a few lines from David's *Einleitung in die Vergleichung der Alt und Neugriechischen Sprachen*:—

"The great advantage, however, of this study—Modern Greek—is that it gives to the philomath

facility in the language, and trains his ear, rendering familiar and natural to him all its material, viz. its forms, syntax, vocabulary, and prosody. This valuable experience is acquired by speaking the modern tongue, and by writing exercises in it; and whoever acquires it, reads readily also the books of the ancients, and is able to express his thoughts in Greek."

He who has gained a "speaking acquaintance" with Romaic, finds that the words of ancient authors, the meaning of which may be unknown to him, are the exceptions; while, on the other hand, the student of one or two years' experience finds that the words with which he is familiar are the exceptions. Of course, this skill must be acquired with the "Modern" Greek pronunciation. The native Greek who has never heard of the Erasmian system as applied to his native speech, regards it, when used in his presence, as hardly less than a direct personal insult aimed at him through this unintelligible jargon.

The agreement of the accentuation system used anciently with that of the present, and its general accord with the pronunciation of the language as now spoken, afford very strong proof that the living pronunciation is a genuine representative of the sounds of the *Κοινή* of Alexander's age. Arcadius informs us that the accents were invented by Aristophanes of Byzantium about two centuries before the Christian era. They were introduced undoubtedly to aid foreigners to learn Greek.

The pronunciation according to accents is adhered to on the Continent, though in England and America the accents have been very commonly disregarded.

The supposed conflict between accent and quantity the Greek solves very rationally, inasmuch as he reads an ancient poet both metrically and by accent ; though it is claimed by some writers that the native does this by ignoring quantity entirely, giving to all vowels and diphthongs the same length.



THE ACCENTS

being the same now as anciently, viz. acute, grave, and circumflex, and controlled by the same laws as to their position and use, no rules for them need be given here, since these all may be learned from the grammar. Educated native speakers constantly adhere to the accents as the signs of the syllables to be stressed in speech. Of course, the sounds of the letters may be almost independent of the word-accent. The accentuation of the word may remain unchanged, whether the Erasmian or the Reuchlinian sounds be given to the letters and diphthongs.

While comparatively but a very few words have changed their syllable-accent from the *Κοινή* into the present written language, yet a few such changes have taken place.

Certain adjectives have shown a tendency to preserve in the oblique cases the accent of the nominative, without regard to the changes in quantity which inflection may involve ; e.g. adjectives of three terminations which are proparoxytone in the masculine nominative singular, as, *ἄδικος*, *ἄδικη*, *ἄδικον* ; gen. *ἄδικου*,

ἄδικης, ἄδικου, κ.τ.λ. Compound adjectives are those chiefly subject to this irregularity. Certain nouns have also been subjected to this assimilating influence in some of their cases, the accusative plural sometimes giving its accent to the nominative plural; *e.g.* ἄνθρωποι by analogy from ἄνθρωπους. Certain verb-forms also manifest this tendency to retain through the inflection the accent of the first person singular. A number of adjectives in -κός, formerly oxytone, have undergone a recession of the accent. Some of these last variations are probably due to analogy with the Latin adjectives in -cus, *e.g.* *civicus*, *publicus*, etc., whose accent fell upon some syllable other than the ultimate. Professor Χατζιδάκης suggests¹ that such tone-recessive adjectives have been influenced by their primitives in withdrawing their accents; *e.g.* ξύλινος, χάλκινος, πέτρινος, etc. (from ξύλον, χαλκός, πέτρος, κ.τ.λ.), an hypothesis which seems not at all improbable.

It should be remembered, however, that the number of words which have suffered this change of accent is comparatively small, and many of the variations are local, not universal.

A factor which undoubtedly contributed to these changes in the position of the accent was the neglect of vowel quantity, at least in pronunciation, which prevailed more or less in the scattered provinces under the dominion of the Hellenic tongue, extending, as they did, from the Danube to Egypt, and from Syria to Sicily and Campania.

¹ Einleitung in die Neugriechische Grammatik, pp. 428 et sq.

SYSTEMS OF PRONUNCIATION.

Of these only three may be noted here; viz. the English, Erasmian, or Continental, and Reuchlinian, or "Modern" Greek. The first of these needs not be considered at all, since nobody believes it to represent in anywise the ancient pronunciation.

Of the Erasmian claims we have already treated somewhat, though the evidence relied upon by its advocates to prove its pretensions is too voluminous to be brought within the compass of this little handbook. The chief points of difference between the Erasmian and the Reuchlinian, so far as the sounds of the elements are concerned, are with reference to the pronunciation of β , γ , δ , η , ι , υ , $\epsilon\iota$, $\omicron\iota$, $\mu\beta$, $\mu\pi$, $\nu\delta$, and $\nu\tau$. Of these we will treat hereafter.



BREATHINGS.

Of breathings there are two now, as formerly; viz. the *Spiritus Asper* and the *Spiritus Lenis*, but neither has any force in the pronunciation of its own syllable. Before a rough breathing a smooth mute is changed into its own rough, as in ancient Greek. Just what was the ancient power of the aspirate we are not absolutely certain. But recent investigations have shown that this breathing, as an aspirate in pronunciation, very early disappeared from the language. Since the *Æolians*, at least those of Lesbos and Asia Minor, did not use this aspirate at all, the "Modern" Greek has been called *Æolic* by some writers, though

with little reason. Dr. Albert Thumb's investigations into the *Spiritus Asper*¹ prove very conclusively that the aspiration fell into disuse even in classical Greek, though the mark (') has been retained in its old place upon the syllable. Inscriptions antedating the Christian era very often omit the aspirate. It had totally disappeared, as a breathing, before the capture of Rome by Odoacer. The Byzantines never uttered it at all. It can hardly be said to have had any perceptible force in any Greek dialect since the Christian era; and long before that time it must have become exceedingly weak and evanescent in its sound-force. The Latin tongues of Southern Europe — French, Spanish, Italian, and Portuguese — ignore the letter *h* in pronunciation. Before certain words beginning with *h*, the French article retains its vowel; possibly the Greek aspirate may have had latterly some similar value.

The *Spiritus Asper* was frequently represented in Latin by *h*, but often by other letters, as *v*; thus ἑσπερος = *vesperus*, etc. Certainly sounds so totally dissimilar as the English *h* and *v* would not be represented by the same character in any language. The aspirate, when sounded at all, was probably very light in its breathing, nothing nearly so strong as our *h*.

NOTE. — Foreigners in Greece will readily detect a slight breathing of a β or a τ , which many Greeks prefix to certain initial word-letters, though these are denoted by no significants in the written language.

¹ "Untersuchungen über den *Spiritus Asper*."

PRONUNCIATION OF THE LETTERS.

THE ALPHABET (τὸ ἀλφάβητον).

Modern, as Ancient, Greek has twenty-four letters (στοιχεῖα) — seven vowels and seventeen consonants — in the following order :

Capitals.	Small Letters.	NAMES.	FORCE OR POWER.		
			In Modern Greek.	In Erasmian.	
A	α	Alpha	Ἀλφα	Ah (<i>ǎ</i> = <i>a</i> in <i>fat</i>)	Ah
B	β	Veeta	Βῆτα	V	B
Γ	γ	Gamma	Γάμμα	Gh (nearly)	G
Δ	δ	{ Delta, or Thelta }	{ Δέλτα (these) }	Dh (or <i>th</i> in <i>these</i>)	D
E	ε	Epsilon	Ἔψιλον	{ <i>a</i> in <i>fate</i> , or <i>e</i> in <i>met</i> , or in <i>eh</i> ! }
Z	ζ	Zeeta	Ζῆτα	Z in <i>zeal</i>	Dz
H	η	Eeta	Ἡτα	ee in <i>meet</i>	<i>a</i> in <i>mate</i>
Θ	θ	Theeta	Θῆτα	{ Th hard as in <i>think</i> }	{ Th, or <i>t</i> in German }
I	ι	Eota	Ἰῶτα	{ ee in <i>meet</i> . <i>ι</i> short = <i>i</i> in <i>pin</i> }
K	κ	Kappa	Κάππα	K	K
Λ	λ	{ Lamdha, or Lamtha }	{ Λάμβδα (these) }	L	L
M	μ	Mee	Μῦ	M	M
N	ν	Nee	Νῦ	N	N
Ξ	ξ	Kzee	Ξῖ	X	X
O	ο	Omicron	Ὀ-μικρόν	{ <i>o</i> in <i>not</i> , or in <i>no</i> , if final }
Π	π	Pee	Πῖ	P	P
P	ρ	Rho	Ῥῶ	{ R slightly trilled or <i>rh</i> }
Σ	{ σ, ς final }	Sigma	Σίγμα	S	S
T	τ	Tou	Ταῦ	T	T
Υ	υ	Eepsilon	Ὑ-ψιλόν	{ Ee in <i>meet</i> (nearly) }	V or <i>ou</i>
Φ	φ	Phee	Φῖ	{ Ph, or <i>f</i> Ch (nearly) : no exact equivalent }	{ Ph, or <i>f</i> Ch }
X	χ	Chee	Χῖ	{ Ch (nearly) : no exact equivalent }	Ch
Ψ	ψ	Psee	Ψῖ	Ps	Ps
Ω	ω	Omega	Ὠ-μέγα	<i>o</i> in <i>no</i>

SOUNDS OF THE ENGLISH ALPHABET REPRESENTED PHONETICALLY IN GREEK.

GREEK PHONETIC EQUIVALENTS.

A = Α in *ἡμέρα*, or αι in *παῖς*.

Ä (as in *fat*) = Α in *ἄνθρωπος*.

B = Μπ; *e.g.* bowl = *μπῶλ*.

C = Κ. — C-soft = Σ; *e.g.* cease = *σῆς*.

D = Ντ (*nearly*); *e.g.* land = *λάντ*, or simple τ.

E-long = Η, = I-long, = ει; also = υ and οι (*nearly*).

E-short = ε in *μέν*, or αι in *παῖς*.

F = Φ.

G-hard has no equivalent; γκ approaches it; *e.g.* go = *γκω*. (For G = J, see below.)

H has no exact equivalent; nearest to X; *e.g.* hill = *χίλ*. H-silent, as in *honor*, is unrepresented in Greek.

I-long = αῖ; *e.g.* pine = *παῖν*. I-short = ι, as pin = *πῖν*.

J has no exact equivalent; τζ approximates it; *e.g.* jerk = *τζέρκ*. So also of G-soft.

K = Κ.

L, M, N, and X = Λ, Μ, Ν, and Ξ respectively.

O-long = Ω; *e.g.* no = *νῶ*. O-short = ο; *e.g.* con = *κόν*; not = *νότ*.

P = Π.

Q = Κου (*nearly*); *e.g.* quake = *κουαίκ*.

R = Ρ, though the Greek Rho is somewhat more trilled.

S = Σ; *e.g.* song = *σόγγ*. S-soft = ζ; *e.g.* repose = *ρηπῶζ*.

- T = T; *e.g.* Tom = Τόμ. T in *-tion* final = σι;
e.g. nation = ναί-σιον.
- U = Ou; only in very rare localisms was it equivalent to Greek υ.
- V = B; *e.g.* violent = βαί-ο-λεντ.
- W = Ou followed by a vowel; *e.g.* warm = ούάρμ;
 white = ούαίτ.
- X = X.
- Y = Γ or γι (*nearly*), if followed by an *a* or an *o* sound; *e.g.* yes = γές, yoke = γίωκ.
- Z = Z, which also is always the sound of the Greek ζήτα. It is never sounded *dz* or *ds*, after the German sound.



REMARKS UPON THE SOUNDS OF THE LETTERS AND DIPHTHONGS.

A-final in a syllable is sounded as *a* in *ma*, *pa*, etc.; followed by a consonant in the same syllable, it is pronounced as *a* in *fat*, *mat*, etc.

B is sounded as *v* in *vain*; after *μ* it sounds as *b* in *bat*.

NOTE. — This sound of *β* as *v* is evidently very ancient in Greek, dating back at least to the time of Xenophon. B stands very commonly as the nearest representative of the Latin *v*; *e.g.* Λίβιος = *Livius*; Βίβιος = *vivius*; Δάβιδ = *David*; Ἰεχωβά = *Jehovah*, etc.

Γ before *ε*, *η*, *ι*, *υ*, and the diphthongs *αι*, *ει*, *οι*, *υι*, is pronounced as *y* in *year*, *yet*; *e.g.* γη, *pron.* yee; γέφ-υ-ρα, *pron.* yéph-e-rah, etc. Before *γ*, *κ*, *χ*, or *ξ*, it sounds as *n* in *long*; *e.g.* ἄγγελος, *pron.* áng-

γαι-los; ἀνάγκη, *pron.* an-áng-kee. Before *a*, *o*, or *ω* it has no equivalent in English. It has been compared, but wrongly, to the German *ch*. It does not help the English student to be told that γ = the Hebrew א (ayin), though such is the case. Its sound here somewhat resembles that of *ge* in *gewogan*; *e.g.* ἐγώ = aig yo, nearly; *i.e.* a kind of half *e* or *i* is inserted after the *y*-sound of the γ, to bridge the chasm to the following vowel. Γ and χ are the most difficult letters for our English-speaking people to acquire, since they have no exact equivalents in our language.

NOTE. — Γ seems from very early times to have had the force of an “irrational spirite,” as it has been called; and it was used to bridge the hiatus between two vowels where the diæresis was not marked, and was, in fact, without the diæresis, denoted in pronunciation as the unrepresented breathing natural to such a hiatus. This would prove the *y*-sound of the γ; for, as a palatal, it could never fill the breach between two letters which do not blend with each other; *e.g.* καίγω, *pron.* káy-yo.¹

Δ = *th* in *these*, *this*, etc., a sound which θ never has.

After *ν*, however, δ has the sound of the English *d*; *e.g.* ἄνδρα = án-drah. To distinguish between δ and θ, we will represent the former phonetically by *dh*.

Ε = our short *e* in *met*, *set*, or *ch!* etc.; *e.g.* σέμνος, *pron.* sém-nos. At the end of a syllable, however, ε commonly equals *a* in *fate*, or *ch!* Thus τετυμμένος, *pron.* tay-tee-máy-nos. This is ε's force in a final accented syllable.

¹ A tolerable representative of γ before α, or ω, or ο is the compound sound γα.

NOTE. — As is well known, since at least from the Christian era, ϵ and α have been sounded alike, and the old orthography often confounds the two from their similarity of sound.

Z = z in *zone*, *scal*, etc. It has never the sound of dz given to it by the Erasmians; e.g. $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$ = vap-teé-zo.

NOTE. — We have long been taught that ζ is a compound of a τ -mute with σ ; yet we are confronted with the fact that Greek euphony never allows such a combining of letters. Thus, e.g., those noun- and adjective-stems which end in a τ -mute never in the dative plural of the third declension, combine this τ -mute with the following σ of the ending into ζ : but they constantly reject the mute for euphony. Such is also the case with verb-stems ending in a lingual. The mute is dropped before the σ characteristic of the future and aorist. It never combines with σ as do the π - and κ -mutes at the end of labial or palatal stems. It is difficult to believe — in spite of the authorities — that ζ is really compounded of two letters so uniformly hostile to each other.

H = ce in *hæc*; e.g. $\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$, *pron.* pleé-se-os. The pronunciation of no other Greek letter has been so much disputed as that of η . The Erasmians pronounce it as a in *gate*, or cy in *they*.

Θ = *th* hard, as in *think*, *throw* (the soft *th* is represented by δ = *dh*); e.g. $\theta\epsilon\acute{o}\varsigma$, *pron.* thay-ós.

I, if long, is pronounced as ce in *see*, and it is often interchanged with the other long e -sounds. If short, and followed by a consonant in the same syllable, it sounds as i in *pin*.

K = k in English. Often a soft t is heard in the pronunciation of this letter; e.g. $\kappa\epsilon\acute{\iota}\mu\alpha\iota$, *pron.* tkeé-may. This breathing is, however, too slight to be represented by the full t -sound.

Λ = *L*; *e.g.* στέλλω, *pron.* stél-lo.

Μ = *M*. With π it is pronounced as *b*; *e.g.* ἔμπορος = ém-bo-ros.

Ν = *N*. Followed by *t*, the latter sounds as *d*; *e.g.* ἐντός = en-dos; πέντε = pén-deh; the ντ final may represent *d*.

Ξ = *X*; *e.g.* ἄξιος = áx-e-os.

Ο = *o* in *not*, *sot*, etc. If, however, it closes the syllable, it has the long *o*-sound, as in *no*; *e.g.* ὅλος = ō-lōs.

Π = *P*. Following μ, however, it has the force of *b*; thus, ἐμπρός, sounded em-brós; τύμπανον = teém-ba-non. So also of μβ; *e.g.* ἐμβαίνω = em-báy-no. Μπ in the same syllable together = *b*, as beforesaid.

Ρ = *R*, only somewhat more trilled, nearly as in Spanish.

Σ = *s* in *song*.

Τ = *T*. It is never sounded as *z*; *e.g.* αἴτιος, *pron.* áy-te-os. After ν it sounds as *d*, and in the same syllable the two = *d*.

Υ sounds nearly as *cc* in *mcet*; *e.g.* τύχη = teé-chee. Υ was sounded like the German umlaut *ii* (nearly our *cc*) by the Athenians at least as anciently as the seventh century B.C.¹ The untrained English ear has difficulty in distinguishing between the German *ii* and our long *e*. So the Greeks confounded υ with ι and ει, and only the well educated can to-day distinguish between them. The Latins commonly represented the Greek υ by *y*, which was sounded as our long *e*.

Φ = *ph* or *f* approximately.

¹ Burgmann, Gr. Gram., p. 25.

X has no exact equivalent in English. It approaches the sound of the German *ch* and the *ch* in the Scotch *loch*. It is, however, affected by the following, not by the preceding, vowel. We may approximate the sound of χ by slowly emitting the breath after forming *c* or *k*, not permitting the tongue to approach the roof of the mouth. Thus the words *lock*, *block*, *stick* would be pronounced loc-h, bloc-h, stic-h. The sudden explosion with which final gutturals are dismissed in English cannot apply to this letter. X is only final in the adverb $\text{o}\acute{\upsilon}\chi$ before the rough breathing. $\text{X}\acute{\iota}\lambda\iota\omicron\varsigma$, $\chi\acute{\omega}\rho\omicron\varsigma$, $\chi\acute{\epsilon}\iota\rho$ are pronounced nearly cheé-le-os, chō-ros, cheer.

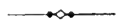
Ψ = *ps* in *lips*.

Ω = always the long *o*, as in *no*.

$\text{T}\zeta$ and $\tau\sigma$ = *ds* and *ts*, and are only found in the vulgar tongue of the common people.

$\Sigma\chi$ are sounded separately, never as the English *sh*.

NOTE.—The digamma φ - or *vav*-sound disappeared from Attic at a very early period. There are but rare traces of its influence in the Greek of to-day.



DIPHTHONGS ($\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\iota$).

All Greek diphthongs end in *i* or *u*. The proper diphthongs ($\kappa\acute{\upsilon}\rho\iota\alpha\iota$ $\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\iota$) are :—

ai = *ay* in *hay*; e.g. $\alpha\dot{\iota}\rho\omega$ = *áy-ro*.

ei = *ce* in *meet*; e.g. $\epsilon\acute{\iota}\varsigma$ = *ees*; $\epsilon\acute{\iota}\rho\acute{\eta}\nu\eta$ = *ee-ree-nee*.

oi = *cc* in *meet*; e.g. $\pi\acute{o}\iota\omicron\varsigma$ = *peé-os*; $\nu\acute{e}\omicron\iota$ = *náy-ee*.

ui = *we*; e.g. $\upsilon\acute{\iota}\omicron\varsigma$ = *weé-os*.

H and ω absorb a following ι without losing their own sounds; *i.e.* if the two letters form a diphthong. With η, ω, — and often with α, — the ι is usually written subscript.

Τ after α, ε, or η is pronounced as the English *v*.
So

αυ = *av* in *average*; *e.g.* αὐλός = *av-lós*.

ευ = *ev* in *every*; *e.g.* εὐάγγελος = *ev-áng-yay-los*.

ηυ = *eve*; *e.g.* ἡῦλον = *evé-loon*.

ου = *oo* in *loop*; *e.g.* τούτου = *toó-too*.

NOTE. — To the above sound representation of *v* this exception is to be noted: *viz.* Before κ, χ, τ, θ, π, φ, σ, ξ, and ψ, the *v* is sharpened into the English *f*; as αὐτός = *af-tós*; εὐθύς = *ef-thyes*; ἡῦξησα = *evé-xe-sah*.

The improper diphthongs (αἱ καταχρηστικαὶ δίφθογγοι) α, η, ω, as before said, are pronounced as the simple α, η, ω. With words in capitals the ι may either be written subscript, or to the right of the letter to which it belongs; *e.g.* ΤΩΙ ΛΟΓΩΙ, or ΤΩ ΛΟΓΩ.

English has not many proper diphthongs: its improper diphthongs are generally equivalent in sound to single letters whose phonetic Greek values have already been given.



THE ENGLISH PROPER DIPHTHONGS WITH THEIR PHONETIC EQUIVALENTS IN GREEK.

οι and ογ = *óï* nearly; *i.e.* the accented *o* followed by ι with the diæresis; *e.g.* *coin* = *κόϊν*, *boy* = *μπόϊ*.

For the vulgar pronunciation of *οι* as *ι*, as *join* (*jine*), the sound of ι = *aí* must be used.

ου as in *outright* and ουω as in *ουω* both = *áou*; *i.e.* *a* followed by the diphthong *ou*; *e.g.* *outright* = *άουτ-παίτ*. The *a-ou* are rapidly pronounced in such

combinations, as are really the English *o* and *u* of the first syllable. The sounds of *ou* and *ov* in *soul* and *bov* of course = the long *o*, *i.e.* ω ; as $\sigma\hat{\omega}\lambda$, $\mu\pi\hat{\omega}\lambda$, $\kappa\tau\lambda$.

NOTE. — In representing English diphthongs in Greek, it is often necessary to resolve the diphthong into its constituent sounds, and give these severally in phonetics. Certain sounds, *e.g.* *u* in *sudden*, *ou* in *bilious*, have no real equivalents in Greek. We can only approximate their sounds by other, and sometimes not analogous, letters: *e.g.* the English short *u* is nearest our short *o*. *Aw* has no real Greek representative; but in most words *o* with ϕ or β may be best used: *e.g.* *awful* = $\acute{o}\phi\text{-ou}\lambda$, etc.



POSITION OF THE BREATHINGS AND ACCENTS.

The breathings and accents have the same positions upon a syllable as anciently.

If a word is written wholly in capitals, neither accent nor breathing is used; but if only the initial letter is a capital and a vowel, both accent and breathing are written before it.

With a word whose initial letter is a small vowel, both accent and breathing stand over the vowel; if the word begins with a proper diphthong, both stand over the second vowel.

When accent and breathing stand over the same vowel, the breathing precedes the accent if acute or grave; but it is written beneath the circumflex.

The limits of this little handbook will not permit a discussion of the relation between accent and quantity. Erasmus and his followers in Germany always observed the accent in pronunciation, and yet they

adhered to quantity ; and Erasmus declares that the very donkeys could teach us that accent and quantity are different, for when they bray they make sharp sounds short and deep ones long. The monotonous pronunciation of Latin by quantity, which seems substantiated by the authority of Quintilian, could not but have a most vicious effect upon Greek. To attempt to weigh down Greek with the pronouncing system of Latin must be productive of untold confusion. Certainly accent, though affected by quantity, is not subservient to it. The Greeks pronounce their language by the accents, although the educated stress the quantity now as anciently.

All who are familiar with Latin versification know that the word-accent and the ictus of the foot have no sort of agreement between them. The scanning of any dozen consecutive lines of Virgil will easily prove this ; yet Latin scholars never think of surrendering the word-accent because of its clashing with the thesis of the foot. This, however, is one of the chief objections urged against the pronunciation of Greek by the accents.

It seems clear that the accents were invented to teach foreigners to pronounce Greek. They were not used in the Golden Age of the language. Certainly all hypotheses fail completely which would account for the accents on any other grounds than as aids to pronunciation ; and the general adherence of the Greeks, both learned and unlearned, to the pronunciation by accents is one of the most incontrovertible proofs of the essential correctness of the Romaic pronunciation as judged by the standard of the ancients.

GREEK EUPHONY

now, as formerly, has for its fundamental idea the avoiding of a hiatus, or chasm, between two letters or syllables. As vocalization is produced along with the expiration or emission of the breath, euphony may be reduced to two foundation principles; viz.:—

(*a*) To prevent a catching of the breath after enunciating a letter forward in the mouth; *e.g.* a π - or a τ -mute, by going back to pronounce a following sonant in the after-part of the mouth; *e.g.* a κ -mute or a nasal. Euphony demands such a consonancy of the letters that they may be enunciated without gap or hiatus between them; thus $\sigma\nu\lambda\acute{\epsilon}\gamma\omega$ is euphonized into $\sigma\upsilon\lambda\acute{\lambda}\acute{\epsilon}\gamma\omega$; for ν , although moulded at the opening of the nostrils, is not completed until dismissed from the lips. This would necessitate a break in the current of the breath, to pick up the following λ , which is formed just behind the teeth, and a chasm in the utterance must result. This is obviated here by assimilating the ν and the λ .

(*b*) The second principle is analogous to the first; viz. that letters shall be co-ordinate in strength.

As it is impossible to change the amount of aspiration with the breath already upon the vocal organs, it would be necessary to emit this breath from the lips and draw from the windpipe a fresh supply, proportioned to the aspiration demanded by the second letter; thus a hiatus would be produced. This is avoided by assimilating the letters in strength, as $\pi\theta$ into $\phi\theta$; $\kappa\phi$ into $\chi\phi$, etc.

On these two fundamental principles euphony de-

pend. It is very important that every pupil should learn the place of formation in the mouth of each letter, and the organ by which it is produced. A knowledge of these would furnish to the mind a rational basis for euphony, which otherwise will seem little more than a system of arbitrary rules.



EXERCISES IN PRONUNCIATION.

SINGULAR.

- N. *ἀντός* = af-tós; *ἀντή* = af-teé; *ἀτό* = af-tó.
 G. *ἀντοῦ* = af-toó; *ἀντῆς* = af-teés; *αὐτοῦ* = af-toó.
 D. *ἀντῶ* = af-tó; *ἀντῇ* = af-teé; *αὐτῶ* = af-tó.
 A. *ἀτόν* = af-tón; *ἀτῇν* = af-teén; *αὐτό* = af-tó.

DUAL.

- N. & A. *ἀτώ* = af-tó; *ἀτά* = af-táh; *αὐτώ* = af-tó.
 G. & D. *ἀτοῖν* = af-teén; *αὐταῖν* = af-tain; *αὐτοῖν* = af-teén.

PLURAL.

- N. *ἀτοί* = af-teé; *ἀταί* = af-táy; *αὐτά* = af-táh.
 G. *ἀτων* = af-tóne.
 D. *ἀτοῖς* = af-teés; *αὐταῖς* = af-táis; *αὐτοῖς* = af-teés.
 A. *αὐτούς* = af-toós; *αὐτάς* = af-tás; *αὐτά* = af-táh.

DECLENSION OF THE ARTICLE.

SINGULAR.

- N. *ὁ, ἡ, τό* = óh, eé, tó;

PLURAL.

- οἱ, αἱ, τὰ* = eé, áy, táh.

- G. *τοῦ, τῆς, τοῦ* = toó, teés, toó; *τῶν, τῶν, τῶν* = tóne.

- D. *τῶ, τῇ, τῶ* = tó, teé, tó;

- τοῖς, ταῖς, τοῖς* = tees, taís, teés.

- A. *τόν, τῇν, τό* = tón, teén, tó;

- τούς, τούς, τὰ* = toós, tás, táh.

DUAL.

- N. & A. *τώ, τὰ, τώ* = tó, táh, tó;

- τοῖν, ταῖν, τοῖν* = teén, taín, teén.

NOTE.—The articles *ὁ, ἡ; οἱ, αἱ*, were in ancient times very often written without the rough breathing, as Thumb has shown.¹

¹ "*Spiritus Asper*," pp. 100 et sq.

FROM THE "DEATH OF LORD BYRON."

(ANGELICA PALLE.)

Τοὺς λαμπροὺς ὕμνους τῆς νίκης ἀφίνων
 Toós lam-broós eém-voos teés neé-kees aph-eé-none
 Κλαυθμῶν ἡχεῖ ἡρώων ὁ στρατός.
 Klofth-móne ee-cheé ee-ró-one oh strah-tós;
 Πικρῶς λυποῦντ' αἱ ψυχαὶ τῶν Ἑλλήνων.
 Pee-króse lee-poónt' ay psee-cháy tone El-leé-none,
 Ἦ' ἀκούει μακρόθεν καὶ χαίρει ὁ ἐχθρός.
 Tah-koó-ee mah-kró-then kay chá-y-ree o ech-thrós;
 Ὁ φίλος ἦλθε· πλὴν μόλις τὸν εἶδον
 Oh pheé-los eél-theh. pleén mó-lis tón eé-dhon
 Σκάπτουν κλαίοντες τὸν τάφον αὐτοῦ,
 Skáp-toon kláy-on-tes tón táph-on af-toó.
 Ἴδού τὸ τέλος ἐνδόξων ἐλπίδων.
 Ee-dhoó tó táy-los en-dhóx-one el-peé-dhone.
 Καὶ τὸ τρόπαιον θανάτου σκληροῦ.
 Kay tó tró-pay-on than-áh-too sklee-roó.

FROM ANACREON.

Λέγουσιν αἱ γυναῖκες,
 Láy-ghyoo-sin ay yee-náy-kes,
 Ἀνακρέων, γέρων εἶ.
 An-ak-ráy-one, yáy-rone eé:
 Λαβὼν ἔσοπτρον. ἄθρει
 Lah-vóne áy-sop-tron, áth-ree
 Κόμας μὲν οὐκ ἐτ' οὔσας.
 Kó-mas mén ook et oó-sas,
 Ψιλὸν δέ σευ μέτωπον.
 Psee-lón dheh sev máy-to-pon.
 Ἐγὼ δὲ τὰς κόμας μὲν,
 Ay-ghyó dheh tás kó-mas men

Εἴτ' εἰσίν, εἴτ' ἀπῆλθον,
 Eet ee-sín, eet ap-eél-thon,
 Οὐκ οἶδα · τοῦτο δ' οἶδα,
 Oók eé-dhah; toó-to dheé-dhah,
 Ὡς τῶ γέροντι μάλλον
 Ose tó yáy-ron-te mál-lon
 Πρέπει τὰ τερπνὰ παίζειν,
 Pray-pee táh terp-náh páy-zeen,
 Ὅσω πέλαις τὰ Μοίρης.
 O'-so páy-las tah Meé-rees.

FROM ÆSOP.

Κύων θηρευτικός, λέοντα ἰδὼν τοῦτον ἐδί-
 Keé-one thee-rev-te-kós, láy-on-tah idh-óne toó-ton ay-dheé-
 ωκεν · ὥς δὲ ἐπιστραφεὶς ἐκείνος ἐβρυχήσατο,
 o-ken; ose dhel ep-is-traph-eés ek-eé-nos ev-ree-cheé-sah-to,
 ὁ κύων φοβηθεὶς εἰς τὰ ὀπίσω ἔφυγεν · Ἀλώπηξ
 o keé-one pho-vee-theés ees tah o-peé-so éph-ee-yen; Al-ló-peex
 δὲ θεασαμένη αὐτὸν ἔφη, ὦ κακὴ κεφαλὴ,
 dhel thay-ah-sam-áy-nee af-tón éph-ee, oh kah-keé keph-al-leé,
 σὺ λέοντα ἐδίωκες, οὔτινος, οὐδὲ τὸν βρυ-
 see láy-on-tah ay-dheé-o-kes, oó-tee-nos, oo-dhéh tón vree-
 χηθμὸν ὑπίνεγκας.
 cheeth-món ee-peé-neng-kas.

THE LORD'S PRAYER.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς · ἁγιασθήτω
 Páh-ter ee-móne oh en teés oo-rah-neés; ah-yee-as-theé-to
 τὸ ὄνομά σου · Ἐλθέτω ἡ βασιλεία σου · γεννηθήτω
 to ó-no-máh soo; El-tháy-to ee vas-il-eé-ah soo; yen-ee-theé-to

τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς ·
to tháy-lee-mah soo, ose en oo-rah-nó, kay ep-eé tees yees :
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον ·
ton ár-ton ee-móne ton ep-e-óó-se-on dhós ee-mín seé-meh-ron :
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
kay áph-es ee-mín tah o-phée-leé-mah-tah ee-móne ose kay
ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν · καὶ μὴ
ee-meés aph-eé-eh-men tees o-phée-láy-tais ee-móne : kay mee
εἰσηνέγκης ἡμᾶς εἰς πειρασμόν · ἀλλὰ ρῦσαι ἡμᾶς
ees-ee-néng-kees ee-más ees pee-ras-món ; al-láh reé-say ee-más
ἀπὸ τοῦ πονηροῦ · ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ
ap-ó toó po-nee-roó ; ó-te soó es-tin ee vas-il-eé-ah, kay ee
δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
dheé-nah-mis, kay ee dhóx-ah ees toós ay-óh-nas. Ah-meén.

FROM THE ILIAD.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
Meé-nin áh-ee-dheh, thay-áh, Pee-lee-áh-dheh-o Ah-chil-leé-os
Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
Oó-lo-máy-neen, ee mee-reé Ah-chay-eés al-yeh-áy-thee-ken,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ·
Pol-lás dhiph-thee-moos psee-chás A'y-dhe pro-eé-ap-sen :
Ἡρώων, αὐτοὺς δὲ ἐλώρια τέυχχε κύνεσσιν
Ee-ró-one, af-toós dheh el-ó-re-ah tév-cheh keé-nés-sin
Οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
Ee-o-neé-sé teh dháy-tah, Dhe-ós dheh-tel-eé-eh-to voo-leé,
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ex oó dheh tah pró-tah dhee-as-teé-teen er-eé-san-teh
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
At-ray-eé-dhees teh áh-nax an-dróne kay dheé-os Ach-il-léfs.

FROM THUCYDIDES.

Λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων
 Leé-seh-teh dheh oo-dhéh tás Lak-eh-dhay-mo-neé-one
 σπονδὰς δεχόμενοι ἡμᾶς μηδετέρων ὄντας
 spon-dhás dhech-ó-meh-nee ee-más mee-dheh-téh-rone ón-tas
 ξυμμάχους. εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνί-
 seem-máh-choos. eé-ree-tay gyar en af-táis, tóne El-lee-neé-
 δων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι
 dhone ró-leh-one eé-tis mee-dhah-moó seem-mah-cheé, ex-eé-nay
 παρ' ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν· καὶ δεινὸν εἰ
 par o-po-tér-oos an ar-és-kee-tay el-theén; kay dhee-nón ec
 τοῖσδε μὲν ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν
 teés-dheh men ap-ó teh tóne en-spón-dhone és-tay plee-roón
 τὰς ναῦς καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος καὶ
 tas nófs kay pros-ét-e kay ek teés ál-lees El-láh-dhos kay
 οὐχ ἥκιστα ἀπὸ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς
 ooch eé-kis-tah ap-ó tone ee-meh-tér-one ee-pee-kó-one, ee-más
 δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἴρξουσι
 dheh ap-ó teés pro-kee-máy-nees teh seem-mach-eé-as eér-xoo-se
 καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελίας· εἶτα ἐν ἀδικίᾳ-
 kay ap-ó teés ál-lo-thén po-then o-phel-eé-as, eé-tah en adh-e-keé-
 ματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα.
 mah-te theé-son-tay pees-thén-tone ee-móne áh dheh-ó-meh-thah.

The following extract is from Coray's *Prolegomena* to his "Παραινέσεις Πολιτικαὶ πρὸς τοὺς Ἕλληνας":

Τὸ σύγγραμμα τοῦτο τῶν Πολιτικῶν ἐσυντάχθη ἀπὸ
 ὕλην περιεχομένην εἰς ἄλλο μακρότερον σύγγραμμα
 ἐπιγραφόμενον Πολιτεῖαι, ἀφανισμένον κατὰ δυστυχίαν,
 εἰς τὸ ὅποιον ὁ Ἀριστοτέλης ἱστοροῦσε 255; κατ'
 ἄλλους 168, πόλεων Ἑλληνικῶν, καὶ βαρβάρων τινῶν

νομοθεσίας ἢ πολιτικὰς καταστάσεις, συναθροίσας αὐτὰς ὡς ὕλην, ἐκ τῆς ὁποίας ἔμελλε νὰ συντάξῃ τὰ Πολιτικὰ, καὶ ταῦτα, καθὼς εἶπα, κολοβωμένα τὴν σήμερον. Ἡ μετὰ προσοχῆς ἀνάγνωσις αὐτῶν ἀρκεῖ νὰ δείξῃ καὶ τὴν περίνοιαν τοῦ φιλοσόφου, καὶ τὰς ἀληθεῖς αἰτίας, διὰ τί οἱ Ἕλληνες μὲ τόσῃν γνῶσιν πολιτικὴν, δὲν ἐδυνήθησαν ὅμως νὰ φυλάξωσι μέχρι τέλους τὴν μετ' ἀλλήλων ὁμονοιαν, καὶ διὰ τί τὰ σημερινὰ τῆς Εὐρώπης ἔθνη μὲ πλειοτέραν τῶν Ἑλληνῶν ἐπιστήμην τῆς πολιτικῆς κοινωνίας, δὲν ἠμπόρεσαν ἀκόμη νὰ εἰρηνεύσωσι πρὸς ἀλλήλους.

A few samples of English turned into phonetic Greek will be given here. This *retrorse* process is one of the most useful for getting the true value of the sounds.

THE LAST ROSE OF SUMMER.

Τῖς δὲ λὰστ ῥῶζ ὀφ (OF ὀβ) σόμμερ

Λέφτ μπλούμ-ιγγ ἁλῶν.

Ὅλ ἐρ λόβλι κομ-πάν-ιους

Ἄρ φαί-τετ ἄντ γκόν.

Νῶ φλά-ουρ ὀφ ἐρ κίν-τρετ,

Νῶ ῥῶζ-μπῶτ ἰζ ναί.

Τὸ ῥη-φλέκτ μπὰκ ἐρ μπλόσ-ιες,

Ὅρ γκίβ σαί φὸρ σαί.

Ἀίλ νότ λῆβ δῆ δά-ου λῶν ου-όν,

Τὸ παῖν ὄν δὲ στέμ.

Σῖνς δὲ λόβ-λι ἄρ σλῆπ-ιγγ.

Γκῶ, σλῆπ δά-ου ου-ίθ δέμ.

Δὸς καίντ-λι αἶ σκάτ-ερ
 Δαῖ λῆβζ ὦρ δὲ μπέτ,
 Οὐ-έρ δαῖ μαῖτς ὀφ δὲ γκάρ-τεν
 Λαῖ σέντ-λες ἀντ τέτ.

Σὸ σοῦν μαι αἶ φόλ-λο
 Οὐ-έν φρέντ-σι-ίψ τη-καῖ,
 Ἄντ φρόμ λὸβζ σι-αἶ-νιγγ σέρ-κελ
 Δὲ τζέμζ τρόπ α-ου-αἶ.
 Οὐ-έν τροῦ ἄρτς λαῖ ου-ἰδ-ερτ,
 Ἄντ φόντ ου-όνζ ἰρ φλῶν.
 Ὡ, οὔ ου-οὔτ ἰν-άμπ-ιτ
 Δίζ μπλῆκ ου-έρλτ ἀλῶν.

NOTE. — Frequently, as in the above, other approximate representatives may be used, whose phonetic values are near equivalents for the Greek sounds.

MAID OF ATHENS.

1. Μαῖτ ὀφ Ἄθ-ενζ, ἐ-έρ ου-ή πάρτ,
 Γκίβ, ὦ, γκίβ μή μπάκ μαῖ ἄρτ.
 Ὅρ, σίνς δάτ ἄς λέφτ μαῖ μπρέστ,
 Κῆπ ἰτ νά-ου, ἀντ ταῖκ δὲ ρέστ.
 Ἐ-έρ μαῖ βά-ου μπη-φῶρ αἶ γκῶ
 Ζῶη μοῦ, σάς ἀγαπῶ.
2. Μπαῖ δῶζ τρέσ-ες ὀν-κον-φαῖντ,
 Οὐ-οὔτ μπαῖ ἦτς Ἠ-τζῆ-αν ου-ίντ.

Μπαί δῶζ λίτς ου-οῦζ τζέτ-τι φρίντς
 Κίς δαί σόφτ τσηξ μπλουμ-ιγγ τίντς,
 Μπαί δῶζ ου-αίλτ αίζ λαίκ δὲ ρῶ,
 Ζώη μου, σάς ἀγαπῶ.

3. Μπαί δάτ λίπ αί λόγγ τὸ ταῖστ.
 Μπαί δάτ ζῶν ἐν-σέρ-κελτ ου-αῖστ.
 Μπαί ὅλ δὲ τῶ-κεν φλά-ου-ερς δάτ τελ
 Ου-άτ ου-έρτς κὰν νέβ-ερ σπηκ σο ου-έλ.
 Μπαί λόβζ αλ-τέρ-ναιτ τζόι ὀρ ου-ώ,
 Ζώη μου, σάς ἀγαπῶ.

4. Μαῖτ ὀφ Ἐθ-ενς, αί αμ γκόν.
 Θίνκ ὀφ μή, σου-ήτ, ου-έν ἀλῶν.
 Δῶ αί φλαί τὸ Ἰσ-λαμ-πῶλ.
 Ἐθ-ενς ὦλτς μαί ἄρτ ἀντ σῶλ.
 Κὰν αί σής τὸ λόβ δη, Νῶ.
 Ζώη μου, σάς ἀγαπῶ.

DESTRUCTION OF SENNACHERIB.

Δὴ Ἀσ-σίρ-ι-αν καίμ τά-ουν λαίκ δὲ ου-όλφ ὃν δὲ φῶλτ,
 Ἄντ ἴζ κῶ-όρτς ου-έρ γκλήμ-ιγγ ἰν πόρ-πελ ἀντ γκῶλτ.
 Ἄντ δὲ σι-ήν ὀφ δέ-ιρ σπέ-ιρζ ου-άζ λαίκ στάρζ ὃν δὲ σή.
 Ου-έν δὲ μπλου ου-αῖβ ρῶλζ ναιτ-λι ὃν τήπ Γκάλ-ιλ-λή.

THE CHILD'S PRAYER, — "NOW I LAY ME DOWN TO SLEEP."

Νά-ου αί λαί μὴ τά-ουν τὸ σλήπ.
 Ἄί πραι δη, Λορτ, μαί σῶλ τὸ κήπ.
 Ἰφ αί σι-οῦτ ταί μπη-φῶρ αί ου-αῖκ,
 Αῖ πραι δη, Λόρτ, μαί σῶλ τὸ ταῖκ.

MY COUNTRY ! 'TIS OF THEE. (*America.*)

Μαῖ κόν-τρι, τίξ ὀφ δῆ,

Σου-ῆτ λάντ ὀφ λίμ-περ-τι,

Ὅφ δῆ αἶ σίγγ.

Λάντ ου-έ-ιρ μαῖ φά-δερς ταῖτ,

Λάντ ὀφ δὲ πίλ-γκριμς πραῖτ,

Φρόμ ἔβ-ρι μά-ουν-ταινζ σαῖτ

Λέτ φρῆ-τομ ρίγγ.

Additional exercises may be given by the teacher from Greek or English authors, and the pupil may be practised in this phonetic work until he shall become master of the pronunciation and able to apply it with readiness. Having once acquired the Romaic pronunciation, he will never give it up for any other. By applying it both to Ancient and Modern Greek, the language will begin to have for him a unity, an identity, and a living character which soon separates it from the tongues which are classed as "dead."

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